

THE

REHEARSAL.

1. The Assertors of *Resistance* Plead for it only in *Plain Cases*, and of Great *Consequence*.
2. All *Pretences* said to be *Plain*, and of the last *Consequence*. Which is Easily believ'd by the *English*.
3. Nothing too Hard for an *English-man* to Believe.
4. As the *Irish-Massacre* in *England*. How Mr. *Hoadly* may be *Magnus Apollo*.
5. The Fault not in the *People of England*, but in the *Principles* Imbib'd. Exemplify'd in the *Pretences* of the *Israelites* against *Moses*.
6. If Mr. *Hoadly* cannot find out a *Plainer Case*, he has Lost his *Cause*.

SATURDAY, May 1. 1708.

(1.) *Country-man*. **T**HER is one thing, Master, you must Answer to Mr. *Hoadly*

ly and his *Allies*. They say, That the *People* ought not to Resist the Government upon any *Surmizes* or *Doubtful Cases* of *Male-Administration*; but only where it is *Plain* and *Obvious* to Every Body, and cannot be Deny'd; and where the *Invasion* upon our *Rights* and *Liberties* is of that *Terrible Consequence* as Threaten our total *Destruction*. And there, they say, the *Law of Self-Preservation* ought to Arm every Man against such a Government.

(2.) *Rehearsal*. All this shall not put me off my Question, *Who shall be Judge?* For we know full well, we have often Seen it, That *Pretences* have been set up against the *Mildest* and *Best Governments*, and Carry'd on with all the *Assurance* and seeming *Demonstration* in the World, and the simple *People* have been Caught by this, to their own *Destruction*. And Listen to Every *Lye* and *Story* that is told them, Especially the *English*, who Believe Every thing they Hear, and Nothing that they See. They can Swallow a *French League* no Body ever Saw, but will not Believe a *Glencoe*! They were made Believe that King *Char. I.* had made a *League* with the Emperor of *Morocco*, and the *Grand Seigneur* to bring over these *Mahometans* into *England* to Fight against the *Hebrews* of the *Covenant*, who had all taken *Jewish* names. And some were Perswaded he had a *Plot*, had it not been Prevented, (*Happily Surely!*) to have Undermin'd the *Thames*, Blown it up with *Gunpowder*, and to have Drowned all *London*.

Country-m. Cou'd any body be so Silly to Believe such *Ridiculous Stories*?

(3.) *Rehearsal*. It was Nothing, *Country-man*, when their Hand was in at Believing! A *Cardinal* at *Rome* once giving *Instructions* to *Missionaries* they were Sending to Several *Nations*, Order'd those that were for *England* to begin with the Point of *Trans-substantiation* to the *People* there. To which one of them Objecting that this was the *Hardest* Point of all, and therefore thought it was better to keep that to the Last, till they might be Prepar'd for it, by Receiving *Easier Doctrins* at first. No, No, Reply'd the *Cardinal*, you know not these Men, for it is Below an *English-man* to Believe any thing Under a *Contradiction*!

Country-m. I profess, Master, I have Observ'd among my Neighbours in the Country, not only that ther is nothing too Hard for them to Believe against some sort of *Folks* and *Causes*; But that the More *Improbable* the thing is, they are the more willing to Believe it! And if it is *Question'd*, they will Affirm it with Greater *Assurance*!

(4.) *Rehearsal*. Ay, and come to Believe it too *Themselves*! As they say, That a man may tell a *Lye* so often, as to Think it at last to be *Truth*. Therefore is it not *Reasonable*, that when *Stories* go about in *Prejudice* to the Government (like that of the *Irish Massacre* here in *England* at the Beginning of the *Revolution*) we shou'd not be too Hasty to Believe it, even tho' Many Swear they Saw it with their Eyes? As many then said who were sent about, That they saw such *Towns* a *Fire*, and *Throats* a *Cutting*.

And the *Fright* of the *People* did *Magnify* all this! Nay the *Impression* of it is not over with some to this Day! I have heard them say, O these *Bloody Irish* and *Pa-pishes*! And who set them on! If it had not been Happily *Prevented*, what wou'd have Become of Us! Thus you see how Easily *People* are *Impos'd* upon. Set but their *Fears* a Work, and it supplys all *Proof*.—They are then as Sure as if they *Saw* it with their *Eyes*! Is it not therefore Necessary in all *Complaints* and *Accu-sations* against the *Government*, That this shou'd be Settld, Who shall be Judge? That the Matter may be Examind *Calmly* and *Sedately*, and not left to Every *Giddy Brain* to Run away with it as he Pleases! If the *People* are Judges, then Every *Man* is Judge. And this is that *Lawless Confusion* which Mr. Hoadly owns to be Worse than any *Tyranny* in any *Government*. And then what *Medium*? Who then shall be Judge betwixt the *Government* and the *People*? This is the *Point* which if Mr. Hoadly can find out, he Convinces me, and *Erit mihi Magnus Apollo*! He shall be my *Oracle* for Ever after! But if he Cannot do this, he must Knock under, and Confess that All he has said is meer *Jingle* and *Delusion*, and Tends to overturn all *Government* whatsoever, and make any *Peace* or *Settlement* Impracticable to the End of the World!

(5.) *Country-m.* You have been very Hard Master, upon the *English* in your Instances. But are there no *Fools* in the World but we? Are not other *People* as Apt to be *Impos'd* upon, to Believe *Lies*, and to be as *Positive* in them?

Rehears. Yes, *Country-man*, when they are once *Leven'd* with the False *Notions* of *Liberty*, and the *Power* of the *People*, as *England* has been, then they are the same, For the Difference is not in *Nations*, but in *Principles*.

I will give you an Instance in our fore-Fathers (for *Stubborness*) the *Jews*. When *Dathan* and *Abiram* had Possess'd the *People* against *Moses*, you will see the Grounds of their Complaint, *Num. xvi. 13, 14.* Is it a small thing (say they to *Moses*) that thou hast brought us up out of a Land that floweth with *Milk* and *Honey*, to Kill us in the *Wilderness*, except thou make thy self altogether a Prince over us? Moreover, thou hast not brought us into a Land flowing with *Milk* and *Honey*, or given us *Inheritance* of *Fields* and *Vineyards*. Wilt thou put out the *Eyes* of these Men?

Country-m. This was spoke with Assurance indeed! Wilt thou put out the *Eyes* of these Men? Is not the Case Plain? Do we not See it with our *Eyes*? Where are these *Fields* and *Vineyards*? Are we not here in a Barren *Wilderness*, in want of every thing? And

have we not Waited many Years for the Performance of your *Promise* to us when you brought us up out of *Egypt*? And have we yet seen one *Tittle* of it, but Continual *Harassing* and *Marching*, and Danger of *Starving* for want even of *Bread* and *Water*? And what is all this for? We now see it Plainly. It is nothing but to Aggrandize your self, and make your self altogether a Prince over us. But we will Bear it no longer—Come Gentlemen, one and all, we will not go up to this *Moses* who sends for us. We will Assert our *Rights* and *Liberties*! What! Do's he think that all this *People* were made only to serve his *Lufts* and *Ambition*? Were not *Governors* made for the Good of the *People*, and not the *People* for them? And are not the *People* the best Judges of their own Good? They feel when they are *Oppress'd*, and they See the Breach of *Promises* made to them, and the *Arbitrary Government* of this *Moses*! Wou'd he Persuade them out of their *Senses*! He kept them 40 years in going from *Egypt* to *Canaan*, which is a Journey but of a few Days. And he told them that God order'd it so for their *Stubborness*; but they thought that all this was only a Put-off in *Moses* and an Excuse for his Breach of *Promise* to them, and to keep himself in Possession of the *Government* over them Nay, all those to whom the *Promise* of Possessing *Canaan* was made, they all Died in the *Wilderness* (except *Caleb* and *Joshua*) and never saw the Performance of it, which was made good only to their *Children*.

(6.) *Rehears.* And can Mr. Hoadly Name any other Case, where *People* had more Reason to Complain of Breach of *Promise*? Or where they Asserted it with greater *Positiveness*! if he cannot, he must find out a new *Hypothesis* to serve his Purpose,

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